

THE
~~MOTHERS~~

Legacie,
To her vnborne
CHILDE.

By ELIZABETH
IOCELIN.



LONDON,
Printed by *John Hamlin*,
for *William Barret*.

1624.

Theo Allen

Theo Allen



LONDON:
Printed by John Smith,
at the British Museum.



The Approbation.



Vr lawes disable
those, that are
vnder *Conser-*
uacion, from dis-
posing by Will and Testa-
ment any temporall estate.
But no law prohibiteth
any possessor of morall
and spirituall riches, to im-
part them vnto others, ei-
ther in life by communica-
ting, or in death by bequea-

A 3 thing.

The Approbation.

thing. The reason is, for that corruptible riches, euen to those who haue capacity of alienating them, bring only a ciuill propriety, but no moral & vertuous influence for the wel dispensing, or bestowing them: whereas vertue and grace haue power beyond al empeachment of sex or other debility, to enable and instruct the possessor to employ the same vnquestionably for the inward enriching of others.

This truly rich bequeather, taking that care for the prouiding an everlasting portion for her hoped issue, which

The Approbation.

which too many parents
pend wholly vpon earth-
ly inheritance, by her death
already hath giuen vnto
her Testament that life and
strength, wherof the Scrip-
ture speaketh, *A Testament*
is of force after death: Now
remained the other validity
& priuiledge of a Testamēt,
that it be enacted in perpe-
tuall and inuiolable *Record.*
Which in this was necessa-
ry not so much for the se-
curity of the chiefe and im-
mediate Legatary, as for
the benefit of all those,
who, by the common kin-
dred of Christianity, may
claime

Heb. 9.
17.

The Approbation.

claime their portion in this Legacy, left in pious vsue; whereout, whosoever taketh, yet leaueth no whit the lesse for others in remainder.

Wherefore vpon the very first view, I willingly not onely subscribed my *Approbation* for the registering this *Will* among the most publique Monuments, (the rather worthy, because proceeding from the weaker sex) but also, as bound to do right vnto knowne vertue, vndertooke the care of the publication thereof, my selfe having heretofore bin

no

The Approbation.

no stranger to the Testators education and eminent virtues. Whereof, I here beheld reflexion cleere enough, though perhaps not so particularly evident to those that take knowledge of them onely by this Abstract.

In her zealous affection to the holy Ministry, there to dedicating, (if by sex capable) her yet scarce budding first fruits, I saw the lineaments of her owne parentage: She being the onely off-spring deriued from a reuerend Grandfather, Doctor Chaderton,
a some-

The Approbation.

sometime Master of *Queens*
Colledge in *Cambridge*, and
publique *Professor* of *Di-*
vinity in that *Vniuersity*,
afterward *Lord Bishop*, first
of *Chester*, and thence of
Lincolne : by and vnder
whom shee was from
her tender yeeres care-
fully nurtured, as in those
accomplishments of know-
ledge in Languages, *Histo-*
ry, and some *Arts*, so prin-
cipally in studies of piety.
And thus hauing from a
childe knowne the holy *Script-*
ures, which made her wise
vnto saluation through faith
in *Christ*, how well she con-
tinued

2 Tim.
3. 15, 16

The Approbation.

tinued in those things, which she had learned, appeareth, as otherwise to those that knew her, so here to all by the frequent and pertinent application of them in these instructions.

In her prosecution of the duty of obedience vnto Parents I view the deepe impressiō, long since, when shee was not aboue six yeeres old, made in her minde by the last words of her owne Mother, charging her vpon her blessing to shew all obedience and reuerence to her Father (Sir Richard Brooke) and to her

The Approbation.

reuerend Grandfather.

In the whole course of her pen, I obserue her piety and humility: these her lines scarce shewing one sparke of the elementary fire of her secular learning: this her candle being rather lighted from the lamp of the Sanctuary.

In her commission of the office of an *Overseer* to her husband (which the Printer is pleased to stile by the name of an Epistle Dedicatory) what eies cannot behold the flames of her true and vnspotted loue toward her dearest, who enjoyed her

The Approbation.

her about the space of six yeeres and a halfe, being all that while both an impartiall witnesse of her vertues, and an happy partner of those blessings both transitory and spirituall, wherewith shee was endowed.

Beside the domestique cares pertaining to a wife, the former part of those yeeres were imployed by her in the studies of morality and history, the better by the helpe of forraine languages, not without a taste and faculty in Poetry: Wherein some essay shee

a 3 hath

The Approbation.

bath left, ingenious, but chaste and modest, like the Author. Of all which knowledge shee was very sparing in her discourses, as possessing it rather to hide, than to boast of.

Among those her emnencies deserving our memory, was her owne most ready memory, enabling her vpon the first rehearfall to repeat aboue 40. lines in English or Latine: a gift the more happy by her imploiment of it in carrying away an entire Sermon, so that she could (almost following the steps of the words)

The Approbation.

words) write it down in her Chamber.

The later yeeres of her life shee addicted to no other studies than Diuinity, whereof some imperfect notes remaine, but principally this small Treatise found in her Deske vnfinished, by reason either of some troubles befalling her about a moneth before her end, or of preuention by mis-reckoning the time of her going with this her first (now also last) Childe.

The many blessings, she enioyed, were not without some

The Approbation.

some seasoning of afflictions, which, by the good vse she made of them, bred in her a constant temper of patience, and more than womanly fortitude: especially in her later time, when as the course of her life was a perpetuall meditation of death, amounting almost to a propheticall sense of her dissolution, even then when she had not finished the 27. yeere of her age, nor was oppressed by any disease, or danger, other than the common lot of child-birth, within some months approaching. Accordingly

The Approbation.

cordingly whē she first felt
her selfe quicke with childe
(as then traueiling with
death it selfe) she secretly
tooke order for the buying
a new winding-sheet: thus
preparing and consecra-
ting her selfe to him, who
rested in a new Sepulcher
wherein was neuer man yet
layed. And about that time,
vndauntedly looking death
in the face, prinatly in her
Closet betweene God and
her, she wrote these pious
Meditations; whereof her
selfe strangely speaketh
to her owne bowels in
this manner, *It may seeme
strange*

Ioh. 19.
41.

The Approbation.

strange to thee to receive
these lines from a mother,
that died when thou wert
borne.

October 12. 1622. In
Cambridgeshire thee was
made a mother of a daughter,
whom shortly after,
being baptized & brought
vnto her, shee blessed, and
gaue God thanks that her
selfe had liued to see it a
Christian: and then instantly
called for her winding
sheet to bee brought forth
and laied vpon her.

So hauing patiently borne
for some 9. daies a violent
feuer, and giuing a comfortable

The Approbation.

able testimony of her
godly resolution, she ended
her prayers, speech, and
life together, rendring her
soule into the hand of her
Redeemer, and leauing be-
hind her vnto the world a
sweet perfume of good
name, and to her onely
childe (besides a compe-
tent inheritance) this Ma-
nuell, being a deputed Mo-
ther for instruction, and for
solace a twinne-like sister,
issuing from the same Pa-
rent, and seeing the light a-
bout the same time.

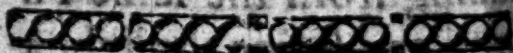
Which composure be-
cause it commeth forth im-
perfect

The Approbation.

perfect from the pen, doth
the more expect to be sup-
plied and made vp by pra-
ctise and execution: 90



THE





TO MY TRVLV
louing, and most dear-
ly loued Husband,
Tourell Iocelin.

MINE owne
deare loue,
I no soo-
ner concei-
ued an hope, that I should
bee made a mother by
thee, but with it entred
the consideration of a

The Epistle

mothers duty, and shortly after followed the apprehension of danger that might prevent mee from executing that care I so exceedingly desired, I mean in religious training our Childe. And in truth death appearing in this shape, was doubly terrible unto me. First, in respect of the painfulnesse of that kinde of death, and next of the losse my little one should haue in wanting me.

But

Dedicatorie.

But I thanke God, these
feares were cured with
the remembrance that
all things worke to-
gether for the best to
those that loue God,
and a certaine assurance
that he will giue me pati-
ence according to my
paine.

Yet still I thought there
was some good office I
might doe for my Childe
more than only to bring it
forth (though it should
please God to take mee)

The Epistle

when I considered our frailty, our apt inclinatioⁿ to sin, the devils subtilty, and the worlds deceitfulnesse against these, how much desired I to admonish it? But still it came into my mind that death might deprive me of time if I should neglect the present. I knew not what to doe: I thought of writing, but then mine owne weaknes appeared so manifestly, that I was ashamed, and durst not undertake

Dedicatorie.

dertake it. But when I could find no other means to expresse my motherly zeale, I encouraged my selfe with these reasons.

First, that I wrote to a Childe, & though I were but a woman, yet to a childs iudgement, what I vnderstood might serue for a foundation to better learning.

Againe, I considered it was to my owne, and in priuate sort, and my loue to my owne might ex-

The Epistle

cuse my errours.

And lastly, but chiefly I comforted my selfe, that my intent was good, and that I was well assured God is the prosperer of good purposes.

Thus resolved, I writ this ensuing Letter to our little one, to whom I could not finde a fitter hand to conuey it than thine owne, which maist with authority see the performance of this my little legacy, of which my Childe is Executor. And

Dedicatorie.

And (deare Loue) as thou must be the ouerseer, for Gods sake, when it shal faile in duty to God, or to the world, let not thy indulgence winke at such folly, but sewerely correct it: and that thy trouble may bee little when it comes to yeeres, take the more care when it is young. First, in prouiding it a nurse: O make choise, not so much for her complexion, as for her milde and honest disposition.

B 4 Like

The Epistle

Likewise if the child be to remain long abroad after waining, as neere as may be, chuse a house where it may not learne to sweare, or speak scurrilous words.

I know I may be thought too scrupulous in this: but I am sure thou shalt finde it a hard matter to break a childe of that it learnes so young. It wil be a great while ere it will be thought old enough to be beaten for euill words, & by that time it will be so
pro

Dedicatorie.

perfect in imperfections, that blowes will not mend it. And when some charitable body reprovues or corrects it for these faults, let no body pity it wth the losse of the mother.

Next, good sweet heart, keepe it not from schoole, but let it learne betimes: if it be a son, I doubt not but thou wilt dedicate it to the Lord as his Minister, if he wil please of his mercy to giue him grace and capacitie for that great

B 5 worke.

The Epistle

work. If it be a daughter,
I hope my mother Brook
(if thou desirest her) will
take it among hers; and let
them all learne one lesson.

I desire her bringing vp
may be learning the Bi-
ble, as my sisters doe, good
houswifery, writing, and
good workes: other lear-
ning a woman needs not:
though I admire it in
those whom God hath
blest with discretion, yet
I desired not much in
my owne, hauing seene
that

Dedicatorie.

that sometimes women
haue greater portions of
learning, than wisdom,
which is of no better use
to them than a main saile
to a flye-boat, which runs
it vnder water. But
where learning and wis-
dome meet in a vertuous
disposed woman, she is the
fittest closet for all good-
nesse. Shee is like a well-
ballanced ship that may
beare all her saile. She is.
Indeed, I should but shame
my selfe, if I should goe
about

The Epistle

about to praise her more.

But, my deare, though she haue all this in her, she will hardly make a poore mans wife: Yet I leaue it to thy will. If thou desirest a learned daughter, I pray God giue her a wise and religious heart, that she may use it to his glory, thy comfort, and her owne saluation.

But howsoeuer thou disposest of her education, I pray thee labour by all meanes to teach her true humi-

Dedictory.

humility, though I much
desire it may be as humble
if it be a son as a daugh-
ter; yet in a daughter I
more feare that vice;
Pride being now rather
accounted a vertue in our
sex worthy praise, than a
vice fit for reproofe.

Many Parents reade
lectures of it to their chil-
dren how necessary it is,
and they haue principles
that must not be disputed
against. As first, look how
much you esteeme your
selfe,

The Epistle

selfe, others will esteem of you. Again, what you giue to others, you derogate from your selfe. And many more of these kinds. I haue heard men accounted wise that haue maintained this kinde of pride vnder the name of generous knowing or vnderstanding themselves: But I am sure that hee that truly knowes himselfe shall know so much euill by himselfe, that hee shall haue small reason to think him-

Dedictory.

himselfe better than another man.

Dearest, I am so fearful
to bring thee a proud high
minded child, that, though
I know thy care wil need
no spur, yet I cannot but
desire thee to double thy
watchfulnesse ouer this
vice, it is such a crafty
insinuating deuill, it will
enter little children in the
likenesse of wit, w^{ch} which
their parents are deligh-
ted, and that is sweet nou-
rishment to it.

The Epistle

I pray thee, deare heart,
delight not to haue a bold
childe: modesty & humi-
lity are y^e sweetest ground-
works for all vertue. Let
not thy seruants giue it
any other title than the
Christen-name, till it haue
discretion to vnderstand
how to respect others.

And I pray thee be not
profuse in the expence of
clothes vpon it. Mee
thinkes it is a vaine de-
light in parents to bestow
that cost vpon one childe
which

Dedicatorie.

which would serue two
or three. If they haue not
children enow of their
owne to imploy so much
cost vpon, Pauper vbi-
que iacet.

Thus, Deare, thou seest
my beleefe, if thou canst
teach thy little one humi-
lity, it must needs make
thee a glad father.

But I know thou won-
derest by this time what
the cause should be that
we two continually un-
clasping our hearts one
to

The Epistle

to the other, I should reserve this to writing. When thou thinkest thus, deare, remember how grievous it was to thee but to heare me say, I may die, and y^e wilt confesse this would haue beene an vnpleasant discourse to thee, & thou knowest I neuer durst displease thee willingly, so much I loue thee. All I now desire is, that the vnexpectednes of it make it not more grievous to thee. But I know

Dedicatorie.

know thou art a Christian, and therefore will not doubt of thy patience.

And though I thus write to thee, as heartily desiring to be religiously prepared to die, yet, my deare, I despaire not of life, nay, I hope and daily pray for it, if so God will be pleased.

Nor shall I thinke this labour lost, though I doe liue: for I will make it my owne looking-glasse, wherein to see when I am

The Epistle

too seuerer, when too remisse, and in my childs fault through this glasse to discerne mine owne errors. And I hope God will so giue me his grace, that I shall more skilfully act than apprehend a mothers duty.

My deare, thou knowest me so well, I shall not need to tell thee, I haue written honest thoughts in a disordered fashion, not obseruing method. For thou knowest how
short

Dedicatorie.

short I am of learning & naturall endowments to take such a course in writing. Or if that strong affection of thine haue hid my weaknesse from thy sight, I now professe seriously my owne ignorance: and though I did not, this following Treatise would bewray it: But I send it only to the eyes of a most louing Husband, and of a childe exceedingly beloved, to whom I hope it wil not be altogether vnprofitable. Thus

The Epistle, &c.

Thus humbly desiring
God to giue thee all com-
fort in this life, and hap-
pinesse in the life to
come, I leaue thee and
thine to his most graci-
ous protection.

Thine Inuiolable,

Eliza: Iocelin.



THE
MOTHERS
LEGACIE
to her unborne
CHILDE.

HAuing long,
often & ear-
nestly desi-
red of God,
that I might
be a mother to one of his
children, and the time now
draw-

drawing on, which I hope he hath appointed to giue thee vnto me: It drew me into a consideration both wherefore I so earnestly desired thee, and (hauing found that the true cause was to make thee happy) how I might compasse this happinesse for thee.

I knew it consisted not in honour, wealth, strength of body or friends (though all these are great blessings) therefore it had been a weake request to desire thee onely for an heire to my fortune. No, I neuer aimed at so poore an inheritance

ritance for thee, as the whole world : Neither would I haue begged of God so much paine, as I know I must endure, to haue only posselt thee with earthly riches, of which to day thou maist be a great man, to morrow a poore begger. Nor did an hope to dandle thy infancy moae mee to desire thee. For I know all the delight a Parent can take in a childe is hony mingled with gall.

But the true reason that I haue so often kneeled to God for thee, is, that thou
C migh-

mightest bee an inheritour
of the Kingdome of Hea-
uen. To which end I hum-
bly beseech Almighty
God thou maiest bend all
thy actions, and (if it bee
his blessed will) giue thee
so plentifull a measure of
his grace, that thou maist
serue him as his Minister, if
he make thee a man.

It is true that this age
holds it a most contempti-
ble office, fit only for poore
mens children, younger
brothers, and such as haue
no other meanes to liue.
But for Gods sake bee not
discouraged with these
vaine

vaine speeches; but fortifie your selfe with remembering of how great worth the winning of one soule is in Gods sight, and you shal quickly finde how great a place it is to be a Priest vn-to the liuing God. If it will please him to moue your heart with his holy Spirit, it will glow & burne with zeale to doe him seruice. Lord open thy lips, that thy mouth may shew forth his praise.

If I had skill to write, I would write all I apprehend of the happy estate of true labouring Ministers:

but I may plainly say that of all men they by their calling are the most truly happy ; they are familiar with God, they labour in his Vineyard, and they are so beloued of him, that hee giues them abundance of knowledge. Oh be one of them, let not the scorne of euil men hinder thee. Look how G o d hath prouided for thee sufficient meanes ; thou needest not hinder thy study to looke out for liuing, as the Israelites hindered their worke to looke for straw : If thou beest not content with this, thou wilt
not

not bee with more; God
deliuer thee from coue-
tousnesse.

I desire thee that though
thou takest a spirituall cal-
ling, thou wilt not seeke
after the liuings of the
Church, nor promotions,
though I honour them as
I haue great cause, but I
would haue thee so truly an
humble and zealous Mini-
ster, that thy onely end
should be to doe God ser-
uice, without desire of any
thing to thy selfe, saue the
Kingdome of Heauen. Yet
as I would not haue thee
seeke these things, so I
C 3 would

would haue thee as carefull
not to neglect Gods blessings,
but with all thankfulness
to receiue what he bestowes,
and to be a carefull steward,
distributing it to those that
haue need.

I could not chuse but
manifest this desire in writing,
lest it should please God
to deprive me of time to
speak.

And if thou beest a
daughter, thou maist perhaps
thinke I haue lost my labour;
but reade on, and thou shalt
see my loue and care of thee
and thy saluation is as great, as
if

if thou wert a sonne, and
my feare greater.

It may peraduenture
when thou comest to some
discretion, appeare strange
to thee to receiue these
lines from a Mother that
died when thou wert born,
but when thou seest men
purchase land, and store vp
treasure for their vnborne
babes, wonder not at mee
that I am carefull for thy
saluation, being such an e-
ternall portion: and not
knowing whether I shall
liue to instruct thee when
thou art borne, let me not
be blamed though I write

to thee before. Who would not condemne mee if I should be carelesse of thy body while it is within me? Sure a farre greater care belongs to thy soule, to both these cares I will endeavour my selfe so long as I liue.

Againe, I may perhaps be wondred at for writing in this kinde, considering there are so many excellent bookes, whose least note is worth all my meditations. I confesse it, and thus excuse my selfe. I write not to the world, but to mine own childe, who it may be, will
more

more profit by a few weake instructiōs comming from a dead mother (who cannot euery day praise or reprove it as it deserues) then by farre better from much more learned. These things considered, neither the true knowledge of mine owne weaknesse, nor the feare this may come to the worlds eye, & bring scorne vpon my graue, can stay my hand from expressing how much I couet thy saluation.

Therefore, deare childe, reade here my loue, and if God take mee from thee,

be obedient to these instructions, as thou oughtest to be vnto mee, I haue learnt them out of Gods Word, I beseech him that they may be profitable to thee.

(1)

The first charge I giue thee, I learned of *Solomon*, *Eccle. 12. 1. Remember thy Creator in the daies of thy youth.* It is an excellent beginning, and a fit lesson for a childe. Looke with what the Vessell is first seasoned, it retaines the taste: and if thou beginnest to remember to serue GOD when

when thou art young, before the world, the flesh, and the deuill take hold on thee, God will loue thee, and send his holy Spirit to take possession of thee, who shall resist those enemies, & not suffer the to hurt thee.

To moue thy heart to remember thy Creator sometimes, meditate vpon the benefits thou continually receiuest : First, how hee hath created thee when thou wert nothing, redeemed thee being worse than nought, and now of meere grace he hath giuen thee his holy Spirit, sanctifying thee

thee to an eternall King-
dome. Thou canst not pos-
sibly vnderstand how great
these mercies are, but
straight thy soule must cry,
What shall I do for so gra-
cious a God? All the pow-
ers of my soule and bodie
will I giue to his seruice,
my first thoughts will I de-
dicate to him, like *Abels* sa-
crifice I will present to him
the first fruits of my youth;
In the strength of my age
will I fall downe before
him, and if I liue to old
age, that weaknesse will
not let my knees bow, nor
my hands be lifted vp, yet
shall

shall my heart meditate on his goodnesse night and day, and my tongue shall bee alwaies telling of his maruellous workes.

When thou hast thus remembered the infinite mercies of God, it behoues thee to settle thy selfe to a constant seruice of him, to order thy thoughts, words and actions to his glory, and to couenant with thy selfe that thou wilt not breake thy promises to God. That thou maist the more easily performe these duties, marke I pray thee these following rules for
or-

ordering thy life, and God will blesse thee and all thy good endeouours.

(2)

At thy first waking in the morning, be carefull of thy selfe, that thou harbor in thy braine no vaine or vnprofitable, but of all no vngodly fancy to hinder thy morning sacrifice, but straight frame thy selfe to meditate on the mercies of God, the maliciousnesse of the deuil, and thine owne weaknesse.

Thine owne weaknesse is apparant to thee : for euen but now thine eies were

were closed, thou couldst not see to defend thy selfe, thy strength was gone, so that thou wert not able to resist the weakeſt creature, a gnat or a flea might glut themſelves with thy bloud.

The devils malice is as eaſily perceiued, for euen now he lies lurking ready to catch euery good motion from thy heart, ſuggeſting things more delightfull to thy fancy, and perſwading thee to deferre thy ſervice of God though but for a little while.

But bee warned and armed againſt his tentations ;
for

for be assured if thou once
yeeld to neglect praying to
God, but one halfe houre,
when that time comes thou
shalt finde thy selfe farre
more vnapt, and thy heart
more dull to pray than be-
fore: whereas if thou dis-
posest thy selfe to pray,
though thou beest heany
and vncheerefull in it, yet
God, who searches the
heart, and sees thy desire to
pray, though thou canst
not, will enlighten thee and
prepare thy heart against
the next time, that thou
shalt finde comfort. Ther-
fore, take heed the deuill
de-

deceiue you not, for you see his malice is not small that seekes to couen you of all happinesse present and to come: For be assured you can take no true ioy in earthly pleasures, no longer than you seeke after heavenly.

Hauiug thus discerned the infinite malice of the Deuill, and your owne exceeding weaknesse, how do you thinke you were preserved from his snares while you slept? or doe you thinke he onely besets you when you are awake? No, be not deceiued, he is not
so

so faire an enemy : his hate
is such to you , that if hee
could he would reare your
body and drag your soule
to hell while you slept. A-
las, all this he might haue
done, your strength was
smal to resist him. Now you
must needs confesse who
it is that is only able to pre-
serue you, that it is God,
and that it is his mercy, not
your desert, that you are
preserved : and gather to
your selfe a strong resolu-
tion with all your force to
serue him all the day, and
to resist all the tentations of
the deuill.

Then

Then being thorowly awake (for sure God likes not sleeping prayer) begin to giue God thanks, and to desire the continuance of his mercy towards thee in these words, till thou canst find such as may better expresse thine owne soule.

“ O eternall God, gra-
“ cious from the begin-
“ ning, and mercifull to
“ the latter ending of the
“ world, I giue thee hum-
“ ble thanks, that accor-
“ ding to thine abundant
“ goodnesse, thou hast gra-
“ ciously defended me this
“ night from all dangers
“ that

“ that might haue happened vnto me. I beseech
“ thee continue this thy fa-
“ uourable goodnesse to-
“ ward mee, and so grant
“ mee thy grace, that in all
“ my thoughts, words, &
“ actions I may seeke thy
“ glory, and euermore so
“ liue in thy feare, that I
“ may die in thy fauour, for
“ thy sonne my onely Sa-
“ uiours sake. *Amen.*

(3)

Having thus inuited God
into your soule, take heed
you offend not against so
great and glorious a guest:
Thinke

Thinke if thou seest a superior entertained with such obseruance of the Master, such diligence in the seruants, such a generall care that all things may giue a testimony of his welcome, O thinke, sinfull soule, what care oughtest thou to haue when the living God vouchsafes to dwel in thee: oh watch, oh be wary. Doe not (my deare Childe) oh, not wilfully offend him, for hardly are presumptuous finnes forgiven: but if out of weaknesse thou offend against him, runne straight before hee can bee gone,

gone, for hee is mercifull, and will stay a while after thou hast sinned to expect thy repentance: but if thou doest not make haste, then the deuill, who will not delay to seeke thy destruction, he will accuse thee, mocking thy impiety, and God will leaue thee, being more offended at thy neglect, or rather contempt of his mercy, than at thy first offence.

Therefore runne quickly, esteeme no sin small, but what member soeuer caused thee to offend him, bring it before him, and let

it

it. assist thee chiefly in thy repentance. If thine eye teach thee wantonnesse, couetousnesse, or the like, let them poure forth teares to purchase thee a pardon. If thy tongue haue offended toward God or thy neighbour, bring it with shame and sorrow to confesse in priuate, what it was not ashamed to glory of in publicke. Learne to be ashamed to commit sinne, but, being committed, hope not to hide it from God by any other meanes, than by hearty repentance : so indeed thou maist winne his mercy
to

to couer thy transgression,
and in his sonnes passion
he will bury thine offences,
so as hee will hide them
from himselfe : but then
thou must delay no time,
goe quickly, get thee alone,
weare thy knees, wring thy
hands, beat thy breast,
know as little measure in
thy sorrow, as thou didst in
thy sinne. The Lord will
not despise a contrite heart,
and though hee let thee
kneele long, hee will haue
mercy at the last. Learne of
Jacob to wraastle with God,
and to cry with a feruent
spirit, I will not let thee goe
vnlesse

vnlesse thou blesse me. Our
Sauionr saith, The King-
dome of Heauen suffereth
violence, and the violent
take it by force.

(4)

Thus you see, it must be an
eager, not a slothful course,
that must bring you to
Heauen. Take heed there-
fore that you auoid all the
kinds of this sinne. What-
soeuer you goe about, doe
it with cheerefulnesse. Bee
ashamed of idlenesse, as
thou art a man, but trem-
ble at it, as thou art a Chri-
stian.

stian. For be sure the de-
uill neuer is so happy in his
tentations, as when he em-
ploies them on a sloth-
full man, who cannot en-
dure to take so much paines
as to resist him.

Solomon promises no o-
ther patrimony to a slug-
gard but pouerty. *God*
hates the slothfull. Wit-
nesse the five foolish Vir-
gins, and the vnprofitable
seruant, *Mat. 25*. The one
Christ would not know; the
other is branded with two
shamefull markes, euill and
slothfull, and his talent ta-
ken from him. What more
wretched

wretched estate can there
be in the world? first to be
hated of God as an idle
Drone, not fit for his ser-
vice: then through extreme
pouerty to be contemned
of all the world. Oh then
at no hand yeeld thy youth
to sloth, but so soone as
thou hast made thy prayer
to God, prepare to rise, and
rising vse this Prayer.

“ In thy name, oh blef-
“ sed Sauour, I arise, who
“ with the Father, and the
“ holy Spirit, created me,
“ and with thine own most
“ precious bloud hast re-
“ deemed mee. I beseech
D 2 “ thee

" thee this day, to gouerne,
 " keepe, and blesse mee:
 " lead mee forth in euery
 " good way, therein direct
 " and confirme mee, and
 " after this fraile and mise-
 " rable life, bring mee to
 " that blessed life which
 " hath no end, for thy great
 " merit and mercies sake,
 " Amen.

(5)

Thou art no sooner broke
 out of the armes of sloth,
 but pride steps in diligent-
 ly, waiting to furnish thee
 with any vaine toy in thy
 attire.

attire. And though I beleeue there are diuers sorts of pride more pestilent to the soule than this of appa-
rell, yet this is enough dan-
gerous, and I am sure be-
traies a mans folly more
than any other. Is it not a
monstrous thing to see a
man, whom God hath cre-
ated of an excellent forme,
each part answering the
due proportion of another,
should by a fantastickal ha-
bit make himselfe so vgly,
that one cannot finde a-
mongst all Gods creatures
any thing like him? One
man, though not resem-
bling

bling another in shape or face, yet for his rationall soule is like another: but these fashionists haue (I feare) changed their reasonable soules for proud soules without reason: could they else deforme and transforme themselves by these new fangled fashions, and apish behaviour; crindging, shrugging, starting, and playing the fantastiques euery way. So that they may truly say when they are fashionable, that they are not like other men: and I belecue wise men will not bee sorry for it.

it. For who would be like them?

I desire thee for Gods sake shunne this vanity, whether thou bee sonne or daughter. If a daughter, I confesse thy taske is harder because thou art weaker, and thy temptations to this vice greater, for thou shalt see those, whom perhaps thou wilt thinke lesse able, exalted farre aboue thee in this kinde, and it may bee thou wilt desire to bee like them, if not to out-goe them. But belecue and remember that I tell thee, the end of all these vani-

ties is bitter as gall.

Oh the remembrance of mis-spent time, when thou shalt grow in yeeres, and haue attained no other knowledge, than to dresse thy selfe. When thou shalt see halfe, perhaps all, thy time spent, and that of all thou hast sowed, thou hast nothing to reape but repentance, late repentance, how wilt thou grieue? How wilt thou accuse one folly for bringing in another? and in thy memory cast ouer the cause of each misfortune which hath befallen thee, til passing from one to another,

ther, at last thou findest thy corrupt will to be the first cause, and then thou wilt with grieve enough perceiue, that if thou hadst serued God when thou seruedst thy fond desires, thou hadst now had peace of heart. The God of mercy giue thee grace to remember him in the daies of thy youth.

Mistake me not, nor giue your selfe leaue to take too much liberty with saying, My mother was too strict. No, I am not, for I giue you leaue to follow modest fashions, but not to be

a beginner of fashions : nor would I haue you follow it till it be generall ; so that in not doing as others doe, you might appeare more singular than wise : but in one word, this is all I desire, that you will not set your heart on such fooleries, and you shall see that this modest carriage will win you reputation and loue with the wise and vertuous sort.

And once againe, remember how many houres maist thou giue to God, which if thou spendest in these vanities, thou shalt neuer bee able to make account

count of. If thou dost but endeouour to doe well, God will accept the will for the deed, but if thou wilfully spend the morning of thy time in these vanities, God will not bee put off with such reckonings, but punishments will follow, such as I pray God thou maist not pull vpon thee.

Yet alas, this is but one sort of pride, and so farre from being accounted a vice, that, if the time mends not before you come to vnderstanding, you will heare a well drest woman, (for that is the stile of honour)

nour) more commended,
than a wise or honest, or religious woman. And it
may bee, this may moue
you to follow their idlenes:
but when you haue any
such desire, draw your selfe
to consider what manner
of persons the commended
and commenders are, and
you shall finde them all of
one batch, such as being
vaine themselves, applaud it
in others.

But if you will desire
praise, follow the example
of those religious women,
whose vertuous fames time
hath not power to race out:

as deuout *Anna*, who serued the Lord with fasting and prayer, *Luk. 2.* Iust *Elizabeth*, who serued God without reproofe: Religious *Ester*, who taught her Maids to fast and pray, *Est. 4. 15.* and the chaste *Susanna*, whose story, I hope, the strictest will allow for a worthy example.

I am so fearefull that thou shouldst fall into this sinne, that I could spend my little time of life in exhorting thee from it. I know it is the most dangerous subtile sinne that can steale the heart of man, it will alter
shapes

shapes as oft as the Camellion doth colours, it will fit it selfe to all dispositions, and (which is most strange) it will so disguise it selfe, that he must be cunning who discernes it from humilitie, nay it may lie in thine owne heart, and if thou beest not a diligent searcher of thy selfe, thou shalt not know it: but if thou watch well thou shalt take it, for it hath one property that cannot change, as the common people beleeue the Devill cannot alter the shape of one foot. It is true of pride, that
though

though it bee changed into
that Angell of light, Hu-
mility, yet thou maist know
it by selfe-loue; if thou fin-
dest that within thee, bee
sure pride is not farre
off. For humilitie will
make thee seeme vile in
thine owne eies, it will
make thee see thine owne
faults, and confesse them
to bee greater than other
mens, so that thou wilt re-
spect euery man aboue thy
selfe. But the rules of selfe-
conceit are iust contrary,
they stand on tiptoes, reck-
ning their vertues like the
proud Pharisee, scorning
to

to bee like other men.

Shun it for thy soules sake, for if thou entertaine it, it is such a shamelesse flattery, that it will make thee beleue thou art greater, wiser, learnede than all the company, when indeed, thou wilt proue thy selte the greatest foole of them, wearying them all with thy vaine talke.

Solomon saith, Pride goeth before destruction, Pro. 16. 18. And a high minde before the fall. And our blessed Saviour, the true patterne of humility, exhorts vs to learne of him that
was

was lowly and meek in heart,
Mat. 11.29. And if we doe
so, he promises we shall find
rest vnto our soules. Nei-
ther want there curses,
threatning, where perswa-
sions will not serue. Who-
soever exalteth himselfe
shall be humbled, *Luk. 14.*

11. Read the holy Scrip-
tures often and diligently,
and thou shalt finde conti-
nuall threatnings against
pride, punishment of pride,
and warnings from pride.
Thou shalt finde no sinne
so heauily punished as this:
it made Deuils of Angels,
a beast of great *Nabuchodo-*
nezzar,

nezzar, dogs meat of *Iezabel*, and I will conclude with a good mans saying, If all the sinnes reigning in the world were burnt to ashes, euen the ashes of pride would bee able to reduce them all againe.

I know in fewer words there might much more haue beene said against this sinne, but I know not who will say so much to thee when I am gone. Therefore I desire thou maist bee taught these my instructions when thou art young, that this foule sinne may be weeded out before it take deepe

deepe root in thy heart. I will returne now to my first purpose, which is to let thee downe one day for a patterne, how I would haue thee spend all the daies of thy life.

(6)

Therefore auoiding all manner of pride, make thy selfe decently ready, which being done, retire to a place alone, where humbling thy selfe vpon thy knees, againe renew thy prayers, humbly confessing, and earnestly desiring forgiuenesse for all thy

thy sinnes, and vse Doctor *Smiths* morning prayer, than which I know not a better, nor euer did I finde more comfort in any.

In aduising you to a set forme of prayer, I doe not prohibit conceiued Prayer, but humbly beg of God to giue you grace to pray often out of your owne meditations according to his will.

But when it shall please God to call you to the charge of a family, I will not direct, but deliuer my opinion, that then a set forme of prayer is most necessary,

cessary : my reason is, that
your seruants being vsed to
it, are alwaies ready to goe
along with you in their
hearts, word for word, as
you pray, and continuance
makes them to vnderstand
euery word, which must
needs cause greater deu-
otion, and giue more life to
the prayers.

(7)

When you haue finished
your priuate prayer, be sure
that you absent not your
selfe from publike prayer,
if it bee vsed in the house
where

where you liue: which ended, goe and vse any lawfull recreation, either for thy profit or pleasure, and from all these exercises reserue a time to sit downe to some good study, but vse that most that may make thee greatest, Diuinitie. It will make thee greater, richer, happier than the greatest Kingdome of the earth, though thou couldst possesse it. If any man serue me, saith Christ, him will my father honor; If *Mordecai* were thought so highly honoured by *Ahasuerus* for a little gay trap-

trapping, what shal be done to him whom God will honour?

Therefore, if thou desirest honour, serue the Lord, and thou art sure of it. If riches be thy aime, Saint *Paul* assures thee, that *Godlinesse is great gaine*. If thou couet pleasure, set *Dauids* delight before thine eies, *I haue had more delight in thy testimonies than in all manner of riches, Psal. 119*. And in the 92. Psalme hee saith, *Thou Lord hast made mee glad by thy workes*. In the 4. Psalme, *Thou hast giuen mee more ioy of heart, &c.*
and

and reading the 91. Psalme,
thou shalt see what manner
of blessings they are that
God makes his children
merry withall. And when
thou hast once fixt thy
heart to this study, it will
be so sweet, that the more
thou learneſt, the more
thou wilt deſire, and the
more thou deſireſt, the
more God will loue thee.
Thou wilt ſtudy ſo well in
priuate, & practiſe it in all
thy actions publiſely, thou
wilt weigh thy thoughts ſo
euen, that thy words ſhall
not bee light, and a few
lines I will uſe to per-
fwade

swade thee to be aduised in
thy words.

(8)

Though it is as much to
say, Remember thy Crea-
tor when thou speakest, as
if I could vse all the exhor-
tations, and tell thee all the
perils that belong to
speech, yet so apt are
wee to forget God in our
foolish talke, that some-
times we by our discourse
would make Gods of our
selues. Therefore it will
not bee amisse to receiue a
few instructions, though
E weake,

weake, from me for ordering thy speech.

The morning I haue dedicated to meditation, prayer, good studies, and honest recreation. The noone time is most vsed for discourse, it being all a man can doe while he eats, and it is a time wherein a man ought to be carefull of his speech, hauing before him Gods good blessings to refresh his body, and honest company to recreate his minde, and therefore ought to bee no way offensive in his speech either to God or good men. But most especially

cially take heed that neither heedlesnesse nor earnestnesse in thy discourse, cause thee to take Gods holy Name in vaine, but alwaies speake of him with reuerence and vnderstanding.

Next, let not thy neighbour suffer in thy speech, but bee rather silent than speake ill of any man, though he deserue it. And that thou maist doe thus, obserue this rule; whensoever thou hearest one ill spoken of, before thou second it, examine thine owne heart, and it is ods but thou maist finde in thy selfe ei-

ther the same fault, or a worse than that he is accused for. So thou shalt be forced either to mend thy selfe, or not to condemne him.

Also shun multiplicity of words, and what thou speakest, be sure to vnderstand fully, for it is a grating to the eare to heare a man talke at randome. If thou desirest to better thy selfe, modestly aske a question of those whom thou seest to haue knowledge to resolve thee, and bee lesse ashamed to confesse thy ignorance, than by holding a foolish argu-

argument, to betray it. And
euer auoid that scornfull
fashion of questioning a
man, who, thou knowest,
cannot make thee a satisfy-
ing answer : neither make
a scorne of his ignorance,
for be assured hee knowes
something that thou dost
not know.

If God haue giuen thee
a ready wit, take heed thou
abuse it not. At no time
maintaine arguments a-
gainst the truth, especially
in sacred or morall matter:
for it is hard to doe it,
without offending the God
of truth ; and by it thou

maist harme thy weak brother, but the greatest harme will bee thine owne when thou comest to giue account for thy idle words.

In thy mirth shun such iesting as may make thee offensive, scoffing becomes not a Christian. Prise not therefore the froth of an idle wit, before the faith of a vertuous friend.

And I pray thee, as thou wouldest haue blessings multiplied vpon thee, let no speech passe from thee that may grieue chaste eares. How hatefull is obscene speech in rude people?

ple? But it makes one of gentle birth odious to all honest company. *Solomon saies, A wise man conceales knowledge, but the heart of a foole publisheth foolishnesse, Pro. 12. 23. and hee that keepeth his mouth, keepeth his life, 13. 3. and in the 14. 5. The lips of the wise preserve them.*

To conclude, let thy tongue and thy heart goe together, hate dissimulation and lying, and God wil loue thee, which I humbly beg of him.

(9)

If thou keep thy thoughts holy, and thy words pure, I shall not need to feare, but all thy actions will be honest. But my feare thou shouldest know the way, and yet goe aside, will not suffer my counsell to leaue thee alone, till thou come to thy iournies end.

First then bee carefull when thou art alone, that thou doe nothing that thou wouldest not doe if men saw thee: remember that Godseye is alwaies open,
and

and thine owne conscience
will be witnesse enough a-
gainst thee.

Next bee sure that no
action of thine may bee a
scandall to thy profession,
I meane to the profelssion
of the true Religion. This
indeed is as much as to say
to thee, Eschew euill. For
there is not the least sinne
thou canst doe, but the ene-
mies of truth will bee glad
to say, Loe, this is one of
them that professes God in
his mouth, but see what his
life is. Therefore a great
care ought a Christian
to haue, especially those
E 5 whom

whom God hath set as lights in his Church.

Whatsoever thou art about to doe, examine it by Gods Commandements: if it be agreeable to them, goe on cheerefully, and though the end answer not thy hopes, neuer griue nor grudge, but bee glad that Gods will is performed, and let thy trust in him assure thee, that all things worke together for the best to them that loue God. And though it appeare a crosse, be assured it is a blessing. Therefore make right vse of it; examine thy selfe
what

what sinne thou hast committed that may challenge that punishment, repent of it, and reconcile God vnto thee, bearing thy crosse with patience, and doubt not hee that deprived thee of thy hope to try thee, will (if thou beare it well) giue thee as great or a greater blessing then thou hopest for. But if thou shalt finde that thy attempts will not endure that triall, breake from them, and tell the Deuill in plaine termes thou hast a light to discerne his snares by, and therefore scornest to be his slaue. For
be-

belecue me, my childe, if thou shalt out of any worldly respect doe a dishonest act, it may be thou maist thriue in it a while, but the end is miserable. Oh the burthen of a wounded conscience who can beare?

If thou seest others thriue & grow great in such courses, read the 73. Psalme, there thou shalt see *David* himselfe confesses his foot had wel-nigh slipt when he saw the prosperity of the wicked: Hee describes all their felicities, but at the last when hee went into the Sanctuary, hee found what
their

their end was, how they were set in slippery places, &c. and then hee cries, *Whom haue I in Heauen but thee? And I haue desired none in the earth with thee.*

Alas, all their labour is but to build a paper house vpon the sand, which though it bee neuer so glorious to looke vpon, a small tempest will shatter it. When it thou lay the foundation of thy happinesse vpon Christ the rocke of thy saluation, and build it with zealous seruice of him according to truth, then though the foulds beat against it, and huge

huge tempests threaten it,
thou needest not feare, for
thy walls will stand fast,
and thy foundations will
secure thee.

It were enough to per-
swade any man to bee ho-
nest if hee would consider
the day of affliction, and
store vp the comfort of a
quiet conscience against it
came: for onely that dis-
cernes the patient *Iob* from
despairing *Caine*. *Caine* hi-
deously cries out, this pu-
nishment is greater than he
can beare. *Iob* sighs forth,
*Loe though bee slay me, yet
will I trust in him.* Indeed,
till

till affliction comes, the
worser sort of men appeare
to be the happiest, but then
the chaffe is soone knowne
from the wheat: the good
man knowes his crosse is
good for him, beares it pa-
tiently, and casts his care
on Christ, his heart knowes
no repining, nor his tongue
other complaining, but
*Shall I receiue good from God
and not euill?*

On the contrary, when
affliction falls vpon those
who haue laid their foun-
dation on the sand, alas,
they haue no comfort, they
are either ashamed or be-
sotted

sorted, they cannot finde
God, nay they will not
seeke him : but instead of
seeking counsell from him,
they are not ashamed (with
forsaken *Saul*) to implore
the Deuill. What doe they
lesse that seeke after Wit-
ches for lost goods, cure for
themselues, their children,
or cattell? I hope there are
but few of these : but I
know where God is once
forsaken, man is apt to fall
into the depth of sinne. It
is grace, meere grace, that
preserues Gods children
from these dangerous falls,
of which grace I beseech
Almighty

Almighty God make vs all partakers.

And to conclude, how I would haue thee square thine actions, whatsoeuer thou doest, remember that thou art in the presence of God (who will expect an account from thee) so thou wilt not dare to doe euill, and thou wilt doe well cheerefully, because thou art sure it pleases the Lord, who sees thy willingnesse, and will not leaue thee vn-rewarded.

The vices most reigning in these times I must particularly aduise thee to shun:
first,

first, swearing. For Gods sake, let your communication be yea, yea, and nay, nay, for what is more (saith Christ) commeth of euill. Keepe not company with a swearer, lest custome make thee forget how great the sin is, & so by little and little thou maist get thy selfe a habit of it. Reproue it in thy friend, if hee will brooke reproofe: but it is to no end to reprove a scorner, Rebuke not a scorner lest hee hate thee, but rebuke a wise man, and hee will loue thee, *Pro. 9. 8.*

Alwaies keepe a watch
before

before thine owne lips, and remember that thou needest not sweare if thou doest not accustome thy selfe to lie. For if thou vnest to tell truths, thy word will bee as currant as thy oath. I hope thy calling (if God hath made thee a man) will be of authority to reprove this vice in others, and not to delight in it thy selfe. If thou beest a Daughter, remember thou art a Maid, and such ought thy modesty to bee, that thou shouldst scarce speak, but when thou answerest: thou art young, speake if need

need be, and yet scarcely when thou art twice asked, *Eccles. 32. 8.* Whatsoever thou be, thou hast a calling, which thou must not dishonour: thou art a Christian, and Christ commands thou shalt not sweare at all, *Mat. 5. 34.*

The next vice too too common in this age is Drunkenness, which is the high way to hell: a man may trauell in it from sinne to sin, till the Deuill shew him he can goe no further, as a Traveller from Inne to Inne, till hee come to his iournies end. Oh thinke
how

how filthy is that sinne that makes a man a beast all his life, and a Deuill at his death. *Solomon* askes, to whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is rednesse of the eyes? And in the next verse answers, even to them that tarry long at the Wine, and to the end of the Chapter, sets forth the miseries occasioned by this vice, *Pro. 23.*

That thou maist auoid this sinne, be carefull in the choise of thy friends, for it is

is they that will betray thee to this sinne. Neuer make choise of a Drunkard to thy companion, much lesse thy friend. For our Kingdome hath of late afforded more examples of those who haue beene slain by their friends in a drunken quarrell, than those that haue fallen by the enemies sword : and how vnfit is hee to bee a friend, that when thou shalt haue need of his counsell, will haue his head, in stead of wisdom, fild with wine, and adde rather grieve than comfort to thy necessities?

ties? And againe, what secret thou shalt trust him with, thou maist bee sure shall be vomited forth, and all thy comfort must bee, He did it vnwillingly, when he knew not what hee did. Thus thou seest to bee a Drunkard, is to bee a man vnfit for Gods seruice, or good mens company. I beseech G o d giue thee grace to detest it.

Next, I must exhort thee from a sinne, that I cannot name, thou must search thine owne heart for it. It is thy darling sin, that which to enioy, thou couldst resist
all

all others, at least thou thinkest so. But doe not harbour it, search diligently for it in thy owne nature, and when thou hast found it, cast it headlong from thee. It is thy soules subtile betrayer, and all thy other sins depend vpon it. There is not so much danger in all the rest that thou contendest with, as in this one, that thou art loth to call a sin. Thy other finnes are like a rebellious multitude in a common weale, which wanting a head, doe little harme. This is their head, cut it off, and thou shalt see
all

all thy other finnes dispersed, as an army of fearefull Rebels, when they heare their great leaders head hath kist the blocke.

(10)

When thou hast spent the day in religious and honest exercises, in the evening returne again to some good meditation or study, which conclude with prayer, commending thy selfe to God, and so shalt thou ioyfully goe to thy supper; which done, and the time of rest come, as thou beganest

ganneſt in the morning, ſo
thut vp the day with hum-
ble thankſgiuing for all the
benefits that day receiued,
heartty repentance for all
thy ſinnes committed, na-
ming and bewailing them.
For thou knoweſt not if
thou repentelt not to night,
whether thou ſhalt liue to
repent to morrow. And
though thou wert ſure of
it, yet the oftner thou ma-
keſt euen thy accounts with
God, thy ſleepes will bee
the ſounder, and thou ſhalt
awake with a heart full of
ioy, and ready to ſerue the
Lord.

Laſt.

Last, commit thy selfe,
and all that is thine, to God
in zealous Prayer, vsing
Doctor *Smiths* euening
prayer, as his morning:
both which though they be
for a family, yet are they
easily reduced to a priuate
mans prayer. So going to
bed, take thy rest, beginning
and, ending in him who is
both first and last. Thus
spend the six daies thou
hast to labour in, that thou
maist be ready to celebrate
the Sabbath, to which there
belongs another *Remember*.
001, b h o w s d i s t o n o i n g m e b
o r , d i s t d d s ? F n 2 q p a k y R e -

(11)
 Remember that thou
 keep holy the Sabbath day.
 This duty so often and
 earnestly commanded by
 God himse in the old
 Testament, so confirmed
 to vs in the new, by the
 Resurrection of our Savi-
 our, in memory whereof
 it is called the Lords day,
 and perpetually celebrated
 by the Church, yet in these
 daies, as if wee neither had
 part in the creation, nor re-
 demption of the world, too
 many keepen Sabbath, or
 at

at the most but a shadow of a Sabbath. Where almost can we finde one that will lose a good bargaine rather than make it on the Lords day? Or that will bridle his owne desires to sanctifie that day?

Seeing therefore this danger, in which thou maist easily bee entrapped by the Devils subtilty, and following the multitude; I cannot but with all my power exhort thee, carefully to keepe the Sabbath, to which end I pray thee marke well the fourth commandment, *Remember*

that thou keepe holy the Sabbath day, six daies shalt thou labour, and doe all that thou hast to doe, but the seventh is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maid seruant, nor thy cattle that is within thy gates: For in six daies the Lord made Heauen and Earth, the Sea, and all that is therein, and rested the seventh day, wherefore the Lord blessed the seventh day and hallowed it.

If thou wilt bee won to the due obseruation of this day

day as an obedient seruant, see God commands, Remember that thou keepe holy the Sabbath day: If as a louing and dutifull son, see how God perswades thee, by equity, grounded vpon his owne bounty to thee: Hee hath giuen thee six daies to doe thine owne workes, and hee requires but one of thee. What canst thou say for thy selfe, why thou shouldest not wholly that day giue thy selfe to his seruice? Lastly, if thou wilt learne how to serue him as a good Scholler, he teaches thee an admirable way,

both by rule and example. First, by rule, Thou shalt doe no manner of worke in it: then by example, He made the whole world in six daies, and he rested the seventh, wherefore he blessed it.

Seeing God thus commands thee by his power, perswades thee in his mercy, and teaches thee both by rule, and his owne most gracious example, how canst thou be so deuoid of grace, nay of reason, as not to obey so iust a Master? so mercifull a Father? so gracious a Teacher? If thou
make

make not a conscience of keeping this day, howsoever a dull security may possesse thee to flatter thy selfe, thou indeed makest conscience of nothing. For I am perswaded, if thou canst dispence with thy selfe to prophane this day, either for thy profit or pleasure, thou wilt not sticke vpon the like occasion to breake all the rest of the Commandements one after another.

Therefore for Christs sake be watchfull that the Devill deceiue you not, nor none of his instruments

draw thee away from this daies duty. Hee is alwaies busie and ready at hand to draw thee away from God, but this day without doubt he doubles all his forces, he will prouoke thine eyes to sleepe, he will send heauinesse and dulnesse to thy hearr, and perhaps paine to thy body, if he can so much preuaile: any sleight, any tricke to stay thee from Gods house, and from the Congregation of his people, he will surely vse, nay hee will sometimes doe it with religious pretences, as to pray at home, read a
Ser-

Sermon, study the Scripture, and to spend the time in such Christian exercises, as are infinitely good at other times. But I once heard a religious Preacher affirme (and I beleued him) that those who had ability of body to goe to Church, and yet out of any euill disposition (for good it can hardly be) absented themselves, though they prayed, they were not heard.

It behoues thee by how much greater his practises are against thee that day, so much the more to fortifie thy

draw thee away from this daies duty. Hee is alwaies busie and ready at hand to draw thee away from God, but this day without doubt he doubles all his forces, he will prouoke thine eyes to sleepe, he will send heauinesse and dulnesse to thy heart, and perhaps paine to thy body, if he can so much preuaile: any sleight, any tricke to stay thee from Gods house, and from the Congregation of his people, he will surely vse, nay hee will sometimes doe it with religious pretences, as to pray at home, read a

Ser-

Sermon, study the Scripture, and to spend the time in such Christian exercises, as are infinitely good at other times. But I once heard a religious Preacher affirme (and I beleueed him) that those who had ability of body to goe to Church, and yet out of any euill disposition (for good it can hardly be) absented themselves, though they prayed, they were not heard.

It behoues thee by how much greater his practises are against thee that day, so much the more to fortifie thy

thy selfe against him : at no hand let him stay thee from the Church, there God hath promised to bee present, and there hee is. Darest thou then, silly wretch, absent thy selfe from him? I know, thou darest not. Goe then with a heart prepared to pray, by prayer, & going meditate on Gods great mercies in the creation of the world, his greater mercy in redeeming it, and mingle with thy meditation prayers, that may apply these great blessings to thy selfe.

So approach and enter,
with

with reuerent and feruent
zeale, the house of G o d,
and throwing away all
thoughts, but such as may
further the good worke
thou art about, bend thy
knees and heart to God,
desiring of him his holy
Spirit, that thou maist ioine
with the congregation in
zealous prayer, and earnest
attention to his word prea-
ched. And though perhaps
thou hearest a Minister
preach, as thou thinkest,
weakly, yet giue him thine
attention, and thou shalt
finde that hee will deliuer
something profitable to
thy

thy soule, either that thou hast not heard before, or not marked, or forgotten, or not well put in practise. And it is fit thou shouldest be often put in minde of those things concerning thy saluation.

Thus if thou spend thy time at Church, thou wilt bee ready to giue thy selfe to meditate of the holy Word thou hast heard, without which truly hearing profiteth little. For it is with the soule as with the body, though meat be neuer so wholesome, and the appetite neuer so great, yet if

if any ill disposition in the
 stomacke hinder digestion,
 it turnes not to nourish-
 ment, but rather proves
 more dangerous. So the
 Word if after hearing it be
 not digested by meditati-
 on, it is not nourishing to
 the soule. Therefore let the
 time thou hast to be absent
 from Church, bee spent in
 praising God, praying to
 God, and applying to thy
 selfe what thou hast heard.
 If thou hast heard a sin re-
 proved that thou art guilty
 of, take it for a warning,
 doe it no more. If thou
 hearest of a good action
 which

which thou hast ouerslipped,
strive to recover time, and
resolue to put it in act.
Thus by practising what
thou hearest, thou shalt
bind it to thy memory, and
by making it thine owne,
make thy selfe most happy.

Learne of *Isaiab*, the true
observation of the Sab-
bath: If thou turne away
thy foot from the Sabbath,
from doing thy will on my
holy day, and call the Sab-
bath a delight to conse-
crate it as glorious to the
Lord, and shalt honour
him, not doing thy owne
waies, nor seeking thine
owne

owne will, nor speaking a vaine word: Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of *Iacob* thy father, for the mouth of the Lord hath spoken it, *Isaiah* 58. 13.

It is a wonder to see how often God hath commanded this one Commandement, and yet how slacke we are to keepe it. *Exod.* 31. from the 12. verse, is all commanding this: againe in the 34. 21. and diuers places more.

Learn

Learn then to prepare thy heart early for this day, which if thou obseruest well, God will blesse thee and thy labours all the weeke. Thus farre I have endenoured to exhort thee to thy duty towards God.

(12)

Of which the honour due to thy Parents is such a part as cannot bee separated; for God commands it, *Honour thy father and thy mother*, it is the first Commandement of the second table, as, *Thou shalt haue none other Gods but me*, is of the first:

first: Idolatry being the
greatest sin against God, &
disobedienceto parents, be-
ing the ringleader in sinnes
against man, we are first
warned of them, as if in case
we should fall into them, it
were too late to auoid the
other. For if wee once be-
come in heart Idolaters, it
will be no hard matter to be
a bower down to an Image,
to abuse Gods holy Name,
and to prophane his Sab-
bath: So if we dare diso-
bey good Parents, at that
breach, theft, murther,
adultery, falsenesse, coue-
tousnesse easily enter.

Nay,

Nay, I dare say, if thou
breakest either of these
Commandements, thou
breakest all of the first and
second Table: for as thou
canst not bee idolatrous
without breaking all the
rest, so thou canst not bee
a disobedient childe, but
thou art a murderer, a dou-
ble one: first of nature in
thy selfe, which if thy wic-
ked purposes doe not smo-
ther, will of her selfe breake
forth into that duty. For
an example, the story of
Aeneas shewes how much
it was obserued by them
that receiued not the Com-
mandement

mandement from Gods
owne mouth, as did the
Iewes, yet he exposed him-
selfe to all dangers rather
than he would forsake his
father. Secondly, thou art
a murtherer of thy father,
who hauing stored vp all
his ioy in thee, hath by
thy disobedience his gray
head brought with sorrow
to the graue: which God
forbid.

And what difference, shall
I say, is there betweene a
disobedient childe, and an
adulterer? the one forsakes
her by whom he giueth be-
ing vnto others, the other
despise

despise those from whom
hee had his owne being.
Truly this is a fearefull a-
dultery, and sin is a crafty
strumpet, shee will allure
thee and delude thee.

Againe, in being disobe-
dient thou art a theefe, an
impudent theefe, for thou
doest not only secretly
steale, but openly detaine
tho honour, reuerence and
obedient duty, which all
the world can witness is
thy fathers.

And how wilt thou a-
void being a false wit-
nesse wilt not one sinne
draw on another? Wilt

not

not thou bee ready to excuse thy vnnaturall obstinacy, by throwing calumnious aspersions on thy parents, giuing thy tongue leaue to lie against thy conscience?

And lastly (oh horrible) how easie a step is it to co-uet what thou thinkest thy parents life too long detaines from thee?

Thus thou seest in being disobedient thou breakest six Commandements, from which outrage, I beseech Almighty God preserue thee, and giue thee grace to be obedient to him, and to thy

thy parents. I am sure thou
 hast a father, who will ne-
 uer command thee any
 thing contrary to the
 Commandments of God.
 Therefore I haue no need
 to speake to thee, how far
 a father ought to be obey-
 ed: but humbly desire of
 God to continue him in his
 good desires with long life,
 that he may bring thee vp
 in the feare of the Lord,
 and to giue thee a heart rea-
 dy to embrace all religious
 learning.

The

(13)

The next dutie I equall
to this, thou must performe
to all the world in generall,
Doe to all men as thou
wouldst they should doe
vnto thee. This is the com-
mandement our Saviour
giues vs; Loue one ano-
ther: by this we shall be
knowne to be his, if we loue
one another, as he hath lo-
ued vs.

Yet of all that is com-
manded vs, there is nothing
more contrary to our wic-
ked nature than this louing
our neighbor as our selues.
We can with ease enur-

G

hi:

him if he be rich, or scorne him if he be poore; but loue him? nay the deuill hath more craft than so. It were hard for him if men should once begin to loue one another: therfore he vseth all art to stirre dissentiō among as many as he can, and to mix loue with dissimulatiō.

To auoid this, consider well that God is the author of peace and loue, and that strifes and contentions proceed of the deuill. Then if thou beest the child of God, doe the workes of God, loue thy neighbour as he hath cōmanded, lest thou

prouoke our blessed Sau-
our, when he shall see, that
marke of the deuill, malice
in thee, to say as once to
the vnbeleeuing Iewes, You
are of your father the deuil,
and the lusts of your father
will you doe, *Iohn 8. 44.*

Oh take heed thou of-
fend not God thus grie-
uously, that he shall dis-
claime thee as none of his,
because thou dost not loue
those that are his.

This, if well weighed,
were enough to make eue-
rie man charitable, if it were
onely for feare to hate
whom God loued. But to

beleue or iudge that God should hate where thou doest, were such an impious vncharitablenesse as a good Christian must needs tremble at. God hath giuen thee no authoritie to iudge any man, but he hath commanded thee to loue thine enemy; Loue your enemies, blesse them that curse you, doe good to them that hate you, and pray for them that hurt and persecute you, that you may be the children of your father which is in heauen, *Matth. 5. 44.*

A man may finde waies enow to possesse the deuill
of

of his soule, but none with lesse pleasure to himselfe than this: he may sell it, as did *Indas*, to satisfie a couetous desire: he may lose it, as does many a lazie man his worldly estate; because hee will not trouble himselfe to looke over an account of his fortune, he sinkes ere he thinkes of it; so fares it with a negligent Christian. Thirdly, he may pawne it, like a foolish vn-thrift, who pawns that which should keepe him all his life, to purchase a gay toy, which shall serue him a day or two: so doth he

that pawnes that rich iewell
his soule, to the griping vsu-
rer the deuill, for pleasure;
haply he meanes one day
to redeeme it, but runs on
his selfe-pleasing course till
the vse hath deuoured the
principall, and his vnmerci-
tull Creditor hales him to a
dungeon, where he has time
for euer to bewaile, not on-
ly his present miserie, but
the losse of infinite happi-
nesse.

These are strange enough
that a man should sell eter-
nitie of ioy for wealth, or
sleepe away the time where-
in hee might make such a
pur-

purchase, or pawne an in-
estimable treasure for things
not worth esteeme. But yet
they are all better than he
that giues away his soule
for nothing, as doth the en-
uious man. The couetous
gets riches; the slothfull
ease, the wanton pleasure,
but this hater of his brother
gets nothing (no not in pre-
sent) but torment, fretting
and vexation: he is not the
fatter for his meate, nor doth
he rest though he sleepe;
yet he for whom, or against
whom he thus soiles his
spirit, haply eats, sleepe, &
laughes at his enuiers folly,

or peradventure pitties him.

The more easily to auoid this sinne, consider well the disprofits of it. Reade in the first Epistle of Saint *Iohn* 3. chap. 14 and 15. verses, and in the 4. chap. the 8. and the 20. verses: readethe 13. of the first to the *Corinthians*; there Saint *Paul* shewes that without charitie euen spirituall graces are of no worth. As the want of it brings infinite miserie, so the possession infinite ioy. By Charitie we performe our Sauour Christs commandement, who often requires this of vs, as if hee should

should say, I haue satisfied my father for all the commandements that you haue broke. Now your taske is easie, I leaue you nothing to doe, but to loue one another; doe this and you doe all. By it we fulfill the Law, *Romans 13. 8. and 10. verses.* By it wee abide in the light, *1 Epist. Iohn 2. 10.*

Is it possible, when these are well weighed, that any man should be so mad to beare an vncharitable heart about him, or so fooles hardy to harbour a spleene that shall hazard his salvation?

nion? Can we be so cruell to our selues, as to deny Christ one commandement? For all his loue to vs, he requires but this testimony of our loue to him, which we cannot choose but performe if we do loue him. Therefore take heed if thou feele any malice toward thy brother, be sure thy heart is not vp-right toward God. So root it out from thy heart, that no sting of it be left, for it will grow faster than *Jonahs* Gourd.

Answer mee not with Flesh and bloud cannot do this: I know it. But if thou de-

desire God to giue thee his holy spirit, thou shalt be strong to suffer, and ready to forgiue. Thou must not in any thing be subiect to the flesh, for the wisdom of the flesh is death. But alwaies make the spirit thy guide, for there is life and peace.

The deuill would desire no greater aduantage than that thou wouldst trust thy soule to the discretion of thy corrupt flesh, he would soone inueigle that to betray thee. But when thou hast put thy selfe vnder the spirit, submitting thy will
to

to the will of God, he is no more able to hurt thee.

The next excuse I would take from thee, is a very foolish one, but so common, that I feare you may happen on it, and that is this; If I should suffer wrongs patiently, what will become of my reputation? what will the world say? Truly if you remember, Christ hath suffered more for you, than it is possible for you to suffer: yet he neuer reviled any of his enemies, nor strake his persecutors, but praied for them. And his example teaches all that loue him to
doe

doe he like. He wils you to
turne the left cheek to him
that smote the right, to giue
to him that takes from you,
and to goe with him that
compels you.

But these are strange rules
for a generous spirit in
these times, nay sure if I be
strucke, I must strike a-
gaine, else I am a coward.
Indeed as for giuing, if it
were to one that would
desire it at my hands, I had
rather giue a fragment of
my right than goe to law,
but if hee will not sue
to mee, he spend all I am
worth ere I yeeld : Or I
would

would goe out of my dore
to shew a man his way, but
I would faine see who
could compell me. I ma-
ry, this is of the right strain;
but now looke with a con-
siderate eie vpon this cu-
stome of the world, and
the former Commande-
ment of Christ, and thou
shalt finde them iust op-
posite.

Therefore take heed, and
let it be thy chiefe care ne-
uer to prize thy reputation
with men equall to the sal-
uation of thine owne soule.
But if thou desirest to keep
thy credit vnablemished,
serue

Legacie.

113

serue God with an vpright heart, and doe nothing to any man, that thou wouldest not bee content hee should doe vnto thee. Open thy hand to the poore according to thy ability, meddle not with other mens occasions, but where thou maist doe good, and hast a calling to it. And if it be in thy power to hurt thine enemy, let it passe, doe him good if thou canst, and boast not of it: he that sees thee in private, will openly reward thee.

Lastly, let thy heart bee kept alwaies in awe of this want

The Mothers

wann of charity, by continuall remembring that thou hast of thy Saviour no other forme of praier to desire .forgiueneffe for thy selfe, than that wherein thou covenantest to forgiue others. All the other petitions we present vnto God absolutely : onely this is conditionall, he forgiue vs as we forgiue others. Our Saviour hath taught vs no other way to desire it, and in the 18. of *Matthew* he shewes God will no otherwise grant it.

FINIS.

